

INTEGRITY

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a copy



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Subject ~ Men & Women

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EDITORIAL



WE CANNOT let this month's cover go by without an apology to James Thurber. Some of our readers may see in it marks of this cartoonist's influence, or (more accurately) they may see in it the same lack of influence that characterizes the interesting scribbles of Mr. Thurber. The design is original with our artist, but he admits to a Thurber mood during the period of execution

(exactly ten minutes).

The choice of a Thurber motif was due neither to accident nor to an imminent deadline. No one has quite caught so pointedly the tragi-comical irrelevance of modern living than has J. T. in his writings and cartoons. A combination of no art training and near-sightedness leaves him no alternative but to work without affectation. His men and women are almost ontological in their complete absence of ornament or accident. The pretty pass to which things have come needs very little elaboration, hence the Thurber touch.

Cardinal Suhard's pastoral letter, which we hope will be as widely read and appreciated here as it is in his native France, makes the point that what we need today is not merely a restoration of the social order, but a complete reconstruction. The disintegration of the old order is quite complete. We must begin all over again.

Nowhere is this primitive innocence so noticeable as in the relationships between the sexes. The ultra-sophistication, purchasable by the yard, which drapes our modern youths barely hides an ignorance of the profundity of sex which is little short of abysmal. Yes, they know the biology sufficiently well to render it inoperative, but as to what sort of creatures marriage joins together and the fusion of spirit—and above all—the wedding of each to each, and each with Christ, they know nothing. Destiny gallops onward, bearing man and woman, both indifferent to the mystery of their common rendezvous with God, and ignorant of each other's complementary contribution to the salvation of the other. The Book of Life would be as little appreciated if it were to be placed in the hands of an infant. The innumerable books on sex which clutter the newsstands and swell the bedroom libraries are no more than sticky fingers prodding in bewilderment at the outer skin of reality.

The key to the riddle of sex lies neither in the atom nor the gene but in every word that flows from the mouth of God. If society despairs of a human compatibility between the sexes, it is to our profit. Let us heal the major rupture, that of mankind with Christ, and then the minor ruptures between man and woman will be healed.

THE EDITORS



REPEAT AT LEISURE

They like each other, then they don't,
With loyalty spasmodic,
They intersperse their single bliss,
With marriage periodic.

The Tragedy of Modern Woman

If you want to take the measure of modern society in terms of human happiness, watch the faces of the women. The female of our species is much more sensitive than the male to the things of the spirit, and whatever she feels, and is, will be written on her face after the age of twenty-five or thirty. We are so fashion-conscious that we seldom even look at the soul of modern woman as revealed by her eyes and the lines of her face. In this way we miss observing that most American women, those emancipated and lovely ladies of commercial fiction, either cry themselves to sleep every night or are past giving way to the sorrow and frustration that encompasses them.

What Women Want

The nature of woman is a matter for philosophical and spiritual investigation. No Gallup poll is needed, or would even be useful, in finding out what women are made for. They are made as all human beings (men included) for God, both here and hereafter. But in a special way women are destined for love and service; love and service of God, usually in the person of another human being. It can be stated dogmatically that the key to any woman's character, and to her happiness or unhappiness, lies in discovering *whom* she loves, whereas a man, though he shares ultimately the same destiny, is frequently caught loving a yacht or a car or a corporation.

In respect to a woman's loves, she will be happy if they are rightly ordered and duly reciprocated, miserable otherwise. Rightly ordered means that God will get her first love and that all her other loves will be somehow in Christ. In this light one can examine modern woman and see that our society has betrayed her on every level.

The Tragedy of Wasted Sacrifice

The tragedy of the aging woman with grown-up children today is the tragedy of wasted sacrifice. In God's plan marriage is intended to be the path of sanctification for most women, the altar of daily sacrifice made easy by love. Marriage is so natural a vehicle for dying to oneself that even today it is rare to see a married woman who is selfish unless she has refused through contraception to permit the ordinary fructification of marriage. A woman with a child immediately takes on dignity, a dignity which increases as the family grows and the sacrifices multiply. The normal woman, be she Christian or pagan, gives to her children before herself. They are well clothed while she gets shabbier;

they attend school at the expense of new furniture or perfume. The normal woman does not even notice her sacrifices because she loves her children and is surrounded by their need for her.

So far it is all part of God's plan. It is all a prelude to joy unceasing. It is a sort of purgatorial stage of the spiritual life to act as a prelude to the joys of union with God. A Christian woman while loving her husband and children, should grow increasingly eager for what popular psychologists, with their foolish terminology, call the "empty nest" period, when the house is deserted and the children all at college or married. She should be eager because she should be pretty well stripped of self-love and ready for a swift progress in the spiritual life once she is free for more prayer. She should be already far enough advanced spiritually to count past sacrifices as nothing and to hope she can soon live a more penitential, frugal, simple, and contemplative life than has been possible with a growing family around. Like the saint queens of hagiography she should be planning the personal service she will give to the sick or the needy when her hands are free to love Christ in His least lovable.

The tragedy of the middle-aged American woman whom God intended thus to sanctify hits you with full force if you listen to "Queen For A Day" or any of the radio give-away programmes. They represent a mountainous vulgarity, a truly shameful indignity. But slightly less vulgarly the same tragedy extends to the more refined suburbanites who waste their declining years in bridge, travel and gossip.

Everyone cooperates in making sure that the years of sacrifice do not fructify. "Now you can have your new Nash, your trip to Bermuda, your hair elegantly done and purple tinted, a dishwashing machine and fine clothes!" scream the advertisements, seconded by public opinion. What they are really saying is, "Now that you have been at least partially stripped of self-love, you can learn to love yourself again, so that you may be able to lose your soul after all, and if you don't lose your soul you can at least have the opportunity of going through the stripping all over again, and in a much more painful way, in Purgatory.

Husbands only serve to heighten the tragedy, although for other reasons. Owing to a distorted ideal of married love (more about this later), it is considered today that a woman must hold her husband's affection by her physical charms. How cruel the world's way is, compared to God's. In God's plan a man and his wife would so have grown in spiritual unity by middle age that the most beautiful eighteen-year-old secretary, despite her evident

harm, would fail to hold the husband's attention. In the world's scheme love never deepens. It's always superficial and physical. This imposes a torture on all middle-aged women whose waists finally expand beyond all repressing and who look more and more pathetic in their determined youthfulness. They must always be dieting when they would otherwise (had they been nearing the goal of holiness) be fasting. They suffer doubly because they will not accept suffering. They are vastly more lonely for having turned away from solitude. The devil is a hard task master.

The Tragedy of Half-Giving

The tragedy of half-giving stalks the unmarried women who are not nuns. Perhaps the best way to see their plight is within an historical perspective.

The single state is, strictly speaking, unnatural. It is tolerable and significant (as will be shown) only within a Christian context where it can be raised to a supernatural role. Pagan societies never tolerated single women (as a class, that is; there were accidental special cases). They were pressed into concubinage or prostitution. One of the most notable social effects of Christianity was that it provided a status and function to unmarried women. They would be "brides of Christ," women who were impatient of reaching their final goal of divine love through the intermediary channel of human love and so chose a direct route of total and immediate self-giving to God, either in a life stripped of all but the barest necessary activities for the sake of contemplation or within the framework of a religious order devoted to the works of mercy. As brides of Christ these women were able to love as fully as possible and their love overflowed all over Europe in the service of the poor and the sick, the homeless, the leper and the ignorant. Peace and joy characterized their countenances and people said of them then as they say of them now, "You can never tell how old a nun is—they always look young."

The Protestant Reformation dispensed with nuns, totally in some countries, partially in others. But Protestantism couldn't erase the memory of the freedom not to marry, nor the ideal of free service in the works of mercy. The last several centuries have witnessed the progressive deterioration of the status of the single woman as she was divorced progressively from her role of Christ's spouse. We still have vestiges of the tail end of that regression in the "noble humanitarian" maiden lady who was popularly called an "old maid." Popular appellations are usually somewhat accurate, even if cruel. No one would ever have called a nun an old maid. It was the secular spinster who had withered up because

she couldn't love fully and give her service wholly. And now we see the final decay of half-giving. Teachers, nurses and social workers, divorced from Christ except accidentally (where they are pious on the side but do not see Christ in the patient or the student or client, or if they do are caught up in a system which doesn't corroborate their findings), are sick of half-giving, of leading lonely if useful lives, and are capitulating to self-seeking. They are all asking for more money, not knowing that their frustration comes from quite another source and that they are but jumping from unhappiness to ruination.

Career Girls

Career girls are another facet of the unmarried woman problem, descended in an indirect line by way of the emancipation of woman. They are not wholly the termini of the secularized nun but are caught up equally with the disgruntled wife. Without tracing their ancestry in detail, let us examine their present plight.

It can be said categorically that the career girl *cannot* be happy (that is as a career girl—she may accidentally be fulfilled because her career is secondary to the support of an aged mother or a brother studying for the priesthood, or because she only works for a little while and finds it exciting). You have only to ask one question to see why. *Whom* does a career girl love? As a woman she must love *someone* wholly.

She does not love God, not enough anyhow. That is apparent by definition. A career girl is one who is forging a place for herself in business, government, the arts—some secular activity. It does not involve a religious dedication. God, then, is out as the center of her life.

Most career girls try to go against their natures. They pretend that they can make themselves like men, impersonal, objective, happy in the pursuit of things. If they have love affairs they try to make them seem casual, as though their hearts were not involved. The more glittering a woman's career (in the eyes of the world) the more apt the woman herself is to be distorted, unhappy and neurotic.

Then there are a multitude of career girls who love their bosses, knowingly or unknowingly, morally or immorally, with home-breaking effects or not. It is not in a woman to give her total service and dedication to the Amalgamated Pickle Company or National Horseshoes, Inc., without having a personal attachment involved. Business tends to exploit this fact because it is to the interest of the firm to have devoted workers, and if a roomful of girls is going to be asked to work late night after night

It is useful to have a handsome personnel manager. The situation is especially acute in the case of secretaries, so aptly named "office wives." Night after night, from coast to coast, important Mr. Jones leaves the office early for golf and then cocktails and dinner, while Mary Jane Smith works on until 8:00 P.M. cleaning up the mail. Often enough she doesn't know why she does it, and most often too Mr. Jones is obtuse enough to accept the sacrifice without realizing its disorienting effects on Mary Jane's life.

The only way for a determined career girl to escape from the emotional disorders which beset her is for her to give all her love to someone whose interests are identical with her own, that is, herself. Needless to say, self-love is to the self's ultimate destruction, but it seemingly frees people from being hurt by others (the person you love always has the power to hurt you). When a career woman thus "frees" herself by loving only herself she becomes a ruthless creature who terrifies all around her. A calloused male, seeking money or power, is warm and human by contrast. And, needless to say, such a woman is in a far more perilous state as regards her soul, than the secretary she makes miserable and the comptometer operator who is secretly in love with the head bookkeeper.

The Lay Apostle

Single women must again turn to Christ with a total love and service. It is easy to say that they ought to marry or enter the convent, but that is often not the answer. Neither is it the answer for them to continue their secular course and pile up novenas on the side. Today's answer to the problem of the single girl is usually the lay apostolate, some form of Catholic Action which will give her a Christ-centered life and a very important function within the contemporary framework of life. Wherever girls have turned to some vital form of the apostolate, the marks of frustration, neurosis, loneliness and unhappiness have indeed begun to disappear. Life is not really as difficult as it seems. God's way is easy and includes everyone.

The Tragedy of Superficial Union

The tragedy of the married woman today can be traced to a misunderstanding about the nature of human love. We are made, says the Church, in the image and likeness of God. The modern world contradicts this: We are made, it says, in the image and likeness of animals. The union of a man and woman in marriage, says the Church, is analogous to the union of Christ and His Church and can only be understood in that light. It is a spiritual union, expressed through the union of bodies. The union of man

and woman in marriage, says the world, is like the mating of animals, to which is attached a little more delicacy and cerebation because we are higher animals.

So the world prepares young people for marriage by teaching them physiology and the techniques of making love, and sends them into marriage (armed with contraceptive devices) physically mature but spiritually infantile.

As the marriage relationship becomes (as it must) progressively more intolerable, the publishers belch forth a mountain of books giving further instructions on the art of eroticism, and finally society shepherds the aggrieved partners singly onto the psychologist's couch, and on to the divorce court.

There virtually is no such thing as sexual incompatibility. The root trouble is the lack of spiritual harmony, and behind that a deficient spiritual development or a complete absence of spiritual orientation. How could marriage possibly succeed?

But let us return to the married woman. She has to love someone wholly. *Whom* does she love? She ought, of course, to love God and her husband as Christ's intermediary but most times she does not.

There is a natural tendency for women to love their husbands as though their husbands were God, were indeed the woman's final end. This is owing to woman's great need to love and give herself wholly and it always leads to disaster. If the husband becomes her god the wife becomes subordinate to him in a disastrous way. She takes her standards from him (what is good is what pleases him, what is bad he doesn't like), whereas she is supposed to be the member of the family who preserves the moral standards which come from God. Her entire happiness hinges on him, and he is often a poor enough specimen. She becomes jealous, she demands much more of him in time and attention than he wants to give. Eventually the husband will be unable to tolerate this unnatural worship, accompanied as it usually is by frequent tears and emotional outbursts, and the woman will be driven to a nervous breakdown. Or else she will discover in one shattering blow that her god is a clay idol and be so disillusioned she will hate him.

If a woman doesn't love God supremely, and chances not to worship her husband, there is always the possibility of gross over-attachment to her children. Under the guise of maternal solicitude a vast multitude of woman are seeking a self-satisfaction in their children, making their sons overdependent on them and robbing their daughters of real lives of their own. Enough evi-

ence of this sort of thing is at every hand to omit any elaboration here.

Or the married woman, like the single woman, can love herself. All loves reduce in the end to self-love or love of God, but those who love another during their lifetime have not yet settled on self-love even if they haven't attained God. Determined, premeditated self-love, as in the newly-married girl who loves clothes inordinately and wants no children, is like premature self-damnation. It's like making the final choice between God and self on the very threshold of life.

The New Paganism

Paganism has always been marked by the degradation of women. Whether in cultured Athens or Hindu India or ancient or modern China, you will look in vain for the regard for women with which Christianity marked Western society. The degradation takes two forms: women are reduced to slave-like work and to objects of pleasure. We are returning to paganism with ever more swift strides in our society, and again it is marked by the two signs of women's degradation.

The emancipation movement has ended in women's slavery. The myriads of office and factory girls, regimented, depersonalized, with their every gesture prescribed and tabulated, are the armies of slaves on whom the new paganism is being built. Superficially it does not seem so because, for the moment at least, we encourage our new slaves to dress like Hollywood stars and we appease their appetite for life by the vicarious excitement of the movies, radio and pulp stories. We even pay them well, but it is a quarter of a century since Belloc reminded us that slavery is still slavery even if it is well paid—and cushioned about with television sets and double chocolate sundaes.

The moral debacle, plus divorce, birth control and other "enlightened" measures, has resulted in the reduction of women to pseudo-prostitution, of which the wolf call (which so many poor ignorant women think flattering) is the symbol.

It is into this atmosphere, this post-Christian situation, that the young girl of today emerges from adolescence. For her it will be like starting all over again to work for the true emancipation which Christ came to bring her. She can no longer drain out the last dregs of happiness and dignity left by a residual Christianity, but has to forge a new path in the manner of Saints Agatha and Agnes. But not quite in their way because they were lone Christian martyrs, defying worldly parents and a pagan society. The modern Catholic girl has the opportunity of uniting with a

multitude of others in the lay apostolate, not so much to defy an inevitable authority and suffer death as (through the lay apostolate) to take advantage of what freedom of action is left to bring Christ, purity and happiness to a dispossessed younger generation whose elders have not seen fit to pass on their residual Christianity. But like the early martyrs, the young women of today may well be repudiated and cast out by their materialistic parents.

Not Less Love, But More

There is only one answer to the tragedy of the women who are making modern society quite literally a vale of tears, and that is an ordering and an increase in their love. It is pathetic to see the pseudo-solutions which the popular magazines hold out to women whose problems they often see quite clearly, and whose unhappiness has certainly not escaped them (as has not the potentialities of exploiting them for profit). How can they give any but superficial remedies? How can they suggest anything except what might deaden the pain (sometimes at the expense of virtue)? Bridge is no remedy. Helena Rubinstein does not hold the key to happiness. A new dress won't do it. Neither will an affair, a raise, a cruise or a good book.

Unlike the indifferent husband, Christ welcomes love and total devotion, and reciprocates a thousandfold. Unlike children, Christ does not outgrow His desire for our affection. Unlike the world, Christ forgives us, no matter how far we have fallen. He can purify the impure, as He perfected the woman taken in adultery.

The central fact of the case is that women need to love tremendously and there is only one Person whom they can safely and satisfactorily love: Christ. And the more disordered their present loves the more whole-hearted will have to be their conversion to a love of Christ.

There is no remedy for modern woman's tragedy except Christ, and wherever Christ is introduced all human relationships begin immediately to straighten themselves out.

CAROL JACKSON

Courting Happy Marriages

The story of love is never old. The pattern of love is ever the same: boy meets girl, they keep company, marry, and the world persists in the belief that they will live happily ever after. Divorce or separation, if they occur, are viewed in the concrete with mild surprise, as though something had gone awry which no one could possibly have foreseen or forestalled. For so long have people married that we think marriage is as natural and easy as eating and drinking. It is supposed that anyone who is alive and in his right mind can do it successfully. Preparation for marriage, in the way of formal instruction, is the same today as it was fifty years ago, in a world that no more resembles the world of a half century ago than the streamlined car resembles a horse and buggy.

To illustrate: fifty years ago two men would meet at the home of one or the other. A partnership was proposed over the dinner table. They agreed on the amount of capital each one would put in, who would run what, to tend to business, work hard, save money. If they held to these simple agreements they would almost certainly succeed.

Today, two men who wish to form a partnership in a new business meet in the office of a lawyer. Capital, now, is not so simply arranged—there are definite government regulations. Permits for the new business must be secured, licenses obtained, income tax figured in, and corporation taxes; interstate commerce laws must be examined, the unions and their regulations, the Taft-Hartley act, and the NLRB. It will require weeks of hard thinking and they will need expert advice before they can conclude with reasonable certainty that the new venture is worth the risk. With all the good will in the world they know they could fail without exact knowledge of the ins and outs of their undertaking.

But people get married today just as they did fifty years ago. No more study is given to it now than then. As a consequence, in the fearful complexity of modern married life, into which they rush unprepared, many young men and women flounder and are lost. Invariably, they will say later: "We had no idea getting married, setting up a home, and raising a family was so big a job. Why didn't someone tell us?" That is the point! Why doesn't someone tell them?

I have in mind another parallel. Some five hundred years ago a young man who had a vocation to the priesthood would go to live with his pastor. His reading was more or less directed and

he learned about rubrics and pastoral duties from observation. When the pastor concluded that he knew enough the young man was presented to the Bishop for adoption and ordination.

It was a hit or miss system, to be sure, and it evidently missed more often than otherwise, for historians list the inadequate preparation of the clergy as one of the causes of the Reformation. At the Council of Trent the Church took immediate steps to correct this fault, and so we came to have our present seminary system and elaborate formal preparation for the sacrament of Holy Orders.

But what about the sacrament of Matrimony?

As to preparation for this great sacrament we are still in the fifteenth century. It is supposed that children will learn about marriage from living in their own home and watching their parents. But that is far from the truth. In an age that psychologically borders on the neurotic there are aspects of wedded life that need desperately to be shown to the young *before* marriage. The intimate life of the parents, wherein hearts are often made to bleed, is not open for the children to see. Quite the contrary, it is carefully hidden from their eyes. I think it is generally true that children learn nothing about marriage from their parents except, perhaps, how to grin and bear it when the going gets rough. But this is negative. And this, too, must be borne in mind: from the supernatural point of view our people are becoming more and more secularized every year, and from the natural point of view the amount of good will that is brought to marriage is steadily decreasing with each generation. Where the will is weak, knowledge is doubly needed. In any case, the way to the will is most often through the mind.

One of the most pressing needs of the Church today is adequate instruction and preparation of our young people for marriage. We Catholics cannot be unconcerned about the divorce rate. It should worry us as much as anyone, for the separation rate is steadily rising. Too many Catholic homes are breaking up. There are explanations for this, but they do not help much. The problem remains.

Happily, quite a few priests have put their mind to the problem and are going forward. I have in mind the Ottawa Marriage-Preparation Service, the novitiate for marriage provided by the priests of the Church of the Holy Name in Manchester, England, the Marriage Seminar that is conducted every winter in the Saint Cloud, Minnesota diocese. These are the few that I know—I am sure there are many more, but I list these as examples of complete

courses in marriage instruction. There are, too, numerous Catholic clubs over the country, and there is the work that is done through Modality and Catholic Action groups under the direction of priests. Most Catholic colleges and a few high schools now have a course in marriage as a part of their curriculum of studies. Much, indeed, has been done, but not enough. I mean simply this: that every Catholic boy and girl who marries should have the opportunity of a full course of instruction. I can see no way by which this may be done except through the parish priest.

How simple! Every Catholic belongs to a parish, and there is a priest in every parish. There could be a complete course in marriage for everyone. But—the catch—few priests are prepared to give a complete course in Christian marriage to lay people.

This is the way a conversation on the subject usually goes:

"What do you mean by a complete course in marriage for young people?"

"At least thirty, and better, fifty, consecutive hours of instruction over a period of one year."

"But all I know about marriage I can say in three hours. Kind, I am not criticizing the seminary where I studied. My professors gave me a very good course in matrimony, but not much of it would help people to be more happily married, or even to stay married in the first place. I do not see how giving them Tanzierey in English would do much good."

"Would you welcome an opportunity to learn still more about marriage and about those aspects of it that are not so much scholarly as they are practical, not so much concerned with the state of matrimony in the abstract as with the living of that state every day by human beings who are solidly concrete?"

"Yes, I would, but where?"

There the conversation ends.

Could the seminary prepare the priest for this relatively new type of pastoral work? It could, but it would be difficult. To begin with, the curriculum of studies in our seminaries is already overcrowded. Secondly, I do not believe the young seminarian would profit much at that time by receiving a course in the practical aspects of marriage. He is too idealistic (and no one would want him to be anything else). It would distract him, also, from that additional study of matrimony which is the indispensable foundation of his pastoral work in the way of interrogations, validations, nuptials, etc. Thirdly, it is doubtful if seminary professors, as a rule, are the best persons to cover this part of marriage. Graduate work often immerses them in the research aspect of

their subject to a degree that makes it difficult for them to become interested in its practical aspects. As such they may be more than a bit removed from reality. The old compliment we lightly pay our friend: "You are a gentleman and a scholar," contains a hidden truth. It is easy enough for a scholar to be a gentleman, simply because he is so little in touch with harsh reality. He lives, so to speak, in an ivory tower from which he views reality at a safe distance. This is necessary, for he can then see the world objectively and can more accurately arrive at objective truth. The principles which he clearly sees are of inestimable value to the popularized teacher for without them he would surely wander and get lost in the tangled jungle of subjectivity all around him. The popularized teacher in the classroom or the counselling room is in close touch with reality, and no one knows better than he does how it strives to pull him off the beaten track. So, too, are married people constantly rubbing elbows with reality, and this perhaps explains, in part, the way, why married men find it so difficult to be gentlemen to their wives.

How, then, shall we teach the young priest to apply the principles, all the rules and canons, governing a successful marriage which he learned in the seminary?

I offer this suggestion. Let the young priest, not before two or three years after ordination, when he has had time to get his feet on the ground and has learned something about the world through hearing confessions and his other pastoral duties, be sent back to the seminary or to a convenient Catholic college where there is a priest who has taught the practical aspects of marriage to men and women for several years, who knows the problems of married life from extensive counselling, and who has a reasonable understanding of what goes on in the lay mind before, during, and after marriage.

This would not be as difficult as it first appears. Two weeks of the young priest's time during the summer months when parish activities are less demanding is all it would take. Four hours a day, two in the morning and two in the afternoon, during five days each week would give him forty hours of instruction, as much as he would be required to turn back to his people. The intervening Saturday and Sunday would be left free so that he could return to his parish for confessions and Sunday Masses, if necessary. He would have enough time left over from his actual class work for concentrated reading on the subject and discussion with his fellow priests.

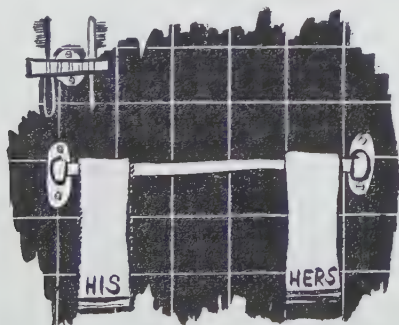
I believe the young priest would be the first to accept this little plan, even if circumstances prevented him from immediately organizing a class in marriage in his parish. He will have had, by then, just enough matrimonial disorder brought to his door to feel properly frustrated and in the mood to accept help from others.

Experiments conducted out of Saint Thomas College in Saint Paul, Minnesota the past year or two have been convincing on the attitude of young people toward marriage instruction. They respond enthusiastically. In a medium-sized parish in Minneapolis last year two hundred and forty women (of which more than fifty were young wives) and about one hundred and eighty men came regularly to a class in their own parish hall every week from October to May inclusive. The men came on Monday evenings and the women on Tuesday evenings, from seven to eight o'clock. They registered for the class, paid tuition, purchased a text book, and willingly accepted the agony of tests and a final examination. The final examination showed that they had worked hard, had done considerable reading on the side, and had really learned about marriage.

The most frequent comments which they made throughout the year was that they had never imagined how beautiful a supernatural vocation marriage was and how intimately it formed a part of their spiritual life. Secondly, that it was a shame every Catholic young person could not be taught as they were taught.

Whose shame is it?

REV. WALTER LE BEAU



THE BONE OF CONTENTION

Tell me not in mournful numbers,
Life is but an empty crib.
Adam works to feed and clothe,
An unproductive rib.

Loneliness

The problem of loneliness becomes increasingly evident to day. It is caused by living on the surface, and the usual solution given for it is a solution on the surface, such as:

Because a girl is lonely, "see to it that she joins clubs, meet people; perhaps suggest that she move into a girls' residence.

Because her heart and her life are empty, "fill them with interests. Let her take up golf, buy a car, go on fascinating vacations."

Then (among Catholics and well-meaning devout people) the answer given is to "get her out of herself," "make her think of others," "have her engage in settlement house work."

Or, "turn to God." (This latter reserved for desperate cases!)

Nature's First Desire

Let us look at this last solution, before we go on to examining the problem of loneliness itself. When religion is given as the answer to loneliness, it is often given as a substitute. People might not come right out and regard it, as do some psychiatrists, as a sublimation (which means simply something you turn to when you cannot satisfy your basic desire—which is held to be a sexual one). But most people are so steeped in secularism that they regard it, even though unconsciously, as something to be turned to in times of stress, when *all else fails*. In this way religion is connected with an *unhappy* life, not with a happy one.

There is no conviction that there is a necessary connection between love of God and happiness. The attitude is more one of feeling that God will make up for your unhappiness, or the one unsatisfactory aspect of your life, rather than the belief, carried into action, that God *is* your happiness, that *He* is your satisfaction.

The fact that we have forgotten this is because we have forgotten that by nature we tend toward God. We have forgotten that as He made us we are inclined to love God more than ourselves. It is true that this primordial desire is dulled, disfigured, and almost obliterated by original sin and its consequences, and by all our personal sins, but it is nonetheless true: we are made for God. And our desire to love Him (raised by grace to the supernatural level of charity) is as natural and as normal as it is for a ball thrown in the air to return to the center of the earth, or for a sunflower to seek the sun. God is our center, and for us to be drawn to Him is not a sublimation, but the basic inclination of our being.

Secondary Causes of Loneliness

Now, it can be asked—and perhaps justly—"What has this to do with the problem of loneliness or its solution?" Loneliness, it is agreed, is a phenomenon of our civilization, something caused by over-concentration of people in cities, with the resultant destruction of any real society. Persons get lost in the crowd; the individual is no longer safely and securely a member of a family and a small community, but a citizen of a vast project.

Loneliness, it is said again, is caused by the happenings of our story—such as the industrial revolution, the factory system, and war. The woman, no longer finding occupation in the family, is expected to earn her living, and if because of the scarcity of eligible men she is among those who "perforce remain unmarried," she is swallowed up by loneliness.

These reasons for the prevalence of loneliness are true, as far as they go. But there are other, and deeper, reasons, why so many people are lonely.

There is the fact that we live in a superficial age and can form few real friendships. If a friendship is based on the fact that you have a home in the suburbs and I have a home in the suburbs, I lose my home in the suburbs, what basis have we for continuing our friendship? (That is simplifying the thing, indeed, but there is truth in it.) Or if our friendship is based on the fact that we both go to the same school, what happens when we graduate? It is because of the superficial nature of such friendships that alumni meetings can be such empty things. It is because our friendships are such a reflection of our living on the surface that there is so much loneliness. Why is it you hear so often such things as: "I was her bridesmaid but now we are no longer speaking," or "She's married now, and so we have nothing in common" (said by a single girl), or "They have money now and I can't keep up with them."

The idea isn't that change of place, position, marital status, and so forth, would not *alter* friendships somewhat. They might change the frequency with which we see our friends, but such things *destroy* friendships only because the friendships are superficial things.

And because people have many acquaintances, belong to many clubs, associate with crowds constantly, and yet have no real, deep, personal contacts, they are lonely. They mingle with many people who have a superficial interest in them, but they have not one friend who would give his life for them.

Primary Reason for Loneliness

And why is this so? Because persons can be friends only if they both have a depth to share. And there is so much loneliness because there is so little depth.

We forget the reason for our existence; we don't allow ourselves to be drawn to God; we resist and submerge this first inclination of our nature.

Rather than love of God being a substitution for all our unfulfilled desires, all our petty loves are substitutes for this—the primary urge of our being.

And to have friendship—and for perfect society—those who love must love in this love that springs from the depths of their nature. Loving God more than themselves, they can love each other freely and fully and deeply, for they are freed from the core of a disordered self-love which prevents sharing and makes for loneliness.

A society that has chosen to ignore God not only violates the precepts of religion but the desires of man's nature. With his desires unfulfilled, there is bound to be unhappiness. And because he is not directed toward God, he is bound to be centered alone in himself. Consequently there is the problem of loneliness.

"Alone" and "Lonely"

Today we confuse, and even identify, the words "alone" and "lonely." The word "alone" merely connotes a separation from others, a being by oneself. The word "lonely" brings with it a different connotation. It implies an incompleteness, an unhappiness at the lack of companionship, a dissatisfaction and emptiness of life. It implies that one has no one with whom to share one's intimate thoughts and feelings.

We solve the problem of loneliness by trying to prevent man from being alone. And we have succeeded in doing that, without effort indeed. A man might not be alone, because he is lost in the mass. But just because he does not have solitude does not mean he has society.

Solutions

By preventing people from being alone we have sought to stop their loneliness. And we have failed. You can have innumerable friendship clubs, lonely hearts clubs, and their like, and perhaps appear to solve the problem for awhile. But you effect no radical cure. Loneliness becomes a disease whose external symptoms disappear to take root inwardly.

You can advise single women to take up golf, but what woman is happy with a set of golf clubs? An increase of material

sessions, a raise in salary, and good vacations may choke one's art but they never fill it.

Material possessions cannot fill the need because the need is spiritual one. When a woman desires (even though she is not aware of it) the love of God, and under that the love of a man to be her companion in her journey toward God, then compensating her with things of a lower order obscures the problem but does not solve it.

Then there are the inspirational brand of solutions: the ones given in such articles as "I am Training My Daughter to Live Alone" and such songs as "You'll Never Walk Alone."

These are admittedly on a higher level. The one advocates efficient intellectual development and sustained interest in the arts and literature so that the particular person might be content alone. Sort of the "I am happy with my books" school of thought. Now for persons of a particular temperament this may seem adequate. But women, especially, cannot be satisfied with *things*. That is why Aristotle's finding happiness in contemplating *truth* is not a woman's way to happiness. A woman must find happiness in a *person*.)

The inspirational pseudo-religious solution to loneliness is no better. "When you walk through the storm, keep your chin high . . . and you'll never walk alone." It sounds promising, but it trails off lamely, never saying with *whom* you will walk or you never walk alone. And for a woman it must be a very finite person.

It is all right to say to her, "Find your happiness in serving others," but she will still be unhappy if she is still lonely within herself. Giving her time to activity, to the poor and the needy, only makes her happy when she is already happy. Serving others increases her happiness; it does not establish it. For loving one's neighbor is not the basic inclination of human nature. On the natural level, love of neighbor follows love of God. And on the supernatural level, charity toward our neighbor flows from the infused charity God has given our souls. We cannot be really happy serving others, unless our happiness transcends them. The countless unhappy teachers, nurses and social workers bear witness to this fact. They are considered frustrated; they have their full share of loneliness and unhappiness. And why is this so? We can give you two answers: the first that of a psychiatrist, the second that of Saint Paul. The psychiatrist (who, by the way, belongs to the religion-is-a-sublimation school of thought) said, commenting on the case of an intelligent woman who did everything that was

right for her child, that she was an unhappy, unsuccessful mother because she did not love him. He said that mental hygiene had no answer to the problem. We can say religion has. The mother can perform all the right actions and treat her child according to the proper procedure but if love is missing, she is a failure. This—on the natural level—is analogous to Saint Paul's "If I deliver my body to be burnt and have not charity, it profits me nothing," and, we might add, "It doesn't make me happy."

This is not, of course, to rule out completely the efficacy of good works which are performed without love of God. There are people who serve the poor sincerely and who—in a manner of speaking—are unconscious Christians. Their good works can prepare them to receive the charity of God. But for the most part those who engage in good works to forget themselves, do not find happiness in them if they have forgotten God. This is a mercy, indeed—when God prevents us from finding satisfaction in anything less than Himself.

Marriage — The Popular Answer

To most single girls the answer to the problem of loneliness is a husband. The desire for a husband and children of her own is a normal one for a woman. Indeed it is a highly commendable desire. For marriage is the greatest *natural* means to God. A woman in marriage receives all the natural means of happiness—the love and support of her husband, the blessing of having children, the opportunity to spend herself and use all her talents in their service and education. Raised by Christ to the dignity of a sacrament, marriage is a sublime vocation, a holy, grace-full way for husband and wife to have happiness in this life and to assist each other to eternal beatitude.

But marriage is not synonymous with happiness. Witness all the divorces, the unhappy marriages, the couples who share the same roof but who lead separate lives, who have physical union but no spiritual one. And yet to innumerable lonely women that seems the answer: to get married, and thus have an end of loneliness and unhappiness. Yet marriage is not indispensable for happiness. You can be happy unmarried.

The Companionship of Christ

The real answer to loneliness is not an easy one. It is one of those things about which men have said for ages: "This is a hard saying and who can take it?"

The answer to loneliness is the companionship of Christ. "Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee." We have to will to rest in God; we have to

make the effort to tear through the dirt and dross of sin in our souls, to realize that the desire of our being is to love God. We have to pray tirelessly for His light that we will see that in Him is the answer to our emptiness of heart; we have to pray ceaselessly for the grace to struggle on and not to give up and be discouraged because the weight of our cross of loneliness is much more sensible to us than the presence of Christ with us. We have to try—and fail—and try again to be resigned to the Will of God for us. Yes, even to saying, if God wills it, that we are willing to remain unmarried, to be without the delight of a husband and children. This is not easy at all. It is one thing to believe (in the abstract) that we can be happy unmarried and with God alone, and it is quite another thing to assent to His Will (in the concrete) and find happiness in Him alone.

But for our consolation, it is a certainty of faith that God gives us the grace to stand any trial He sends us. And if He seems to send us the cross of loneliness, it is only so that He Himself may be our companion. We live our life minute by minute. There is no point in wondering and worrying, "How unhappy I'll be at forty if I am unmarried and have nothing to look forward to." God knows what we'll need when we are forty, and He is prepared to satisfy our needs if we'll let Him.

Loving God from moment to moment, resigning ourselves to His Will, we will find out after awhile that surprisingly enough we are happy—despite the fact that externally things have not improved the least bit.

This is the answer to loneliness, this seeking of God. It may sound like a vague, unsatisfactory answer, but it is the only answer. The other solutions are facile and attractive, but they fail because they are superficial and alien to the basic desire of human nature.

And this answer works. (Unfortunately, we have no statistics to prove it!) I remember the girl who said to me after unfortunate circumstances had led to her second broken engagement. "You know, anyone seeing me would think I'm shallow and don't care at all. I love him a great deal but this is the Will of God, and I am very happy and at peace." And she reminisced how different she had felt at the time her first engagement was broken and the world seemed at an end.

And then there is the girl in her thirties who is truly Christian and is leading a happy life loving Christ in others, who said: "I had a wonderful job, plenty of money, went on wonderful vacations,

and did all the things single girls are told to do to keep happy, and it didn't work. But this does."

Hope for Loneliness Today

By experience we can learn to realize that God is the center of all things and the reason of our being. In a way for the sake of our true happiness we should be glad that loneliness and unhappiness are so obvious today. There is not much counterfeit happiness. Many people are quite ready to admit their lives are a mess. And this, for their sakes, is good. And for us who have Christ this is an opportunity. An empty heart is ready for Him; "a miserable and contrite heart He will not despise." That is why, perhaps, a lonely single woman is nearer to turning to God and true happiness, than a comfortably-off married woman content in mediocrity and meager loves. Those who are choked with the cares and the pleasures and riches of life keep Christ away; those who are empty do not. That is why it is easier oftentimes to speak of Christ to a prostitute than to a tepid Christian. That is why Alcoholics Anonymous are right in holding that the recognition of their complete powerlessness is the first step in rehabilitation.

And recognition of our complete helplessness to find happiness by ourselves is the first step toward finding happiness in the companionship of Christ.

It may seem amazing to us (but, of course, it isn't—it is merely the expected result of the normal orientation of our lives) that once we have reached the conclusion that God is our happiness, and have begun to seek Him, we find that we are free to enjoy people and things much more. Thus a girl who knows that she can be happy in the Will of God unmarried is happier when she does marry than the girl to whom marriage is the ultimate, indispensable beatitude. Similarly, a person whose happiness transcends people is happier with them than a person for whom they are the sole source of happiness. When you have begun to find the answer to your loneliness in God you will find that you have fewer acquaintances but you will have more *friends*. For you will be more loving and you will have more to give others, and they in turn will find you more lovable. The same holds true of things. You can't relax and really enjoy a vacation if you feel that it is your only chance to happiness. But you can enjoy yourself if you are sure that the Source of your happiness is unchanging. (Any girl who has counted on meeting a possible husband on a vacation, and counts it as a failure because she did not, will understand this.)

The obvious question at this point is: "Even if all this is true, how do you make people believe it?" This is, of course, a problem. You don't walk up to a lonely woman and immediately say, "Start loving God and you'll be happy," whereas you could walk up to her and say, "Why don't you go on a cruise?"

The chief way to make people realize that they can find happiness in God is to find it there yourself. The fact that you are happy is much more of an influence than anything you can say. Your *being* will have much more of an influence than your words or actions.

And then, of course, there is *love*. If you give lonely, unhappy people your love (over a period of time; there is no sense in saying, "I've worked with her for a week and she's impossible") you will influence them. There is no influence to compare with the subtle propaganda of love.

And then there is *indoctrination*. We don't realize it but we are indoctrinated constantly by the world we live in to believe our happiness lies in new cars, money, charm, and a glamorous marriage. We take so much of it for granted. "Why—you've got to have money!" "Why—you can't do without this!" How about in your own circle starting some indoctrination the other way? It's no easy task, but the Holy Spirit is on your side, and you have the right to expect much.

It may take a long time for Him to convince you and for you to convince others that "who hath God wanteth nothing," but He can do it.

And there is one thing that we should remember when we meet up with someone who is a hopeless case as far as loneliness and unhappiness are concerned. It seems almost ridiculous to us that that person's life could be re-orientated, or that she could ever find, or want to find, happiness in God. But then it is good to remember Our Lord's answer to the Apostles when they asked in their hopelessness, "Who then shall be saved?" He replied, "To man this is impossible, but to God all things are possible."

Let us have confidence in the infinite love of God.

ELIZABETH WILLIAMS

MISS - JUDGMENT

The measure of the female stature
Is not the way the men look atcher!



The emancipation of women



.....*completed.*

The Spirituality of Married Life

And now, O Lord, make them bless Thee more and more.

(Introit, the Nuptial Mass)

I remember a certain street corner where I stood for many nights waiting for the bus after work. Across from me, in some kind of mean dwelling, I used to see through the window a sort of home, poor and bare, but glowing like a beacon out of the weary dusk. Within that small circle of light the table would be laid, the meal in readiness for someone. I cannot forget the keen sense of incompleteness that would sweep over me at that bus stop. I saw my own life as the broken arc of that warm circle and all the longing for someone to share, not merely ideas, but life itself was summed up in that little scene.

Time and again I have seen in women the subtle attack of that loneliness common in varying degrees to all mankind. This peculiar type may begin with the night-fall ache, when all the day's hopes have been plundered, the mightiest conquests sink into inconsequence, the liveliest prospects blow through the spirit like a drift of dead leaves. Gradually the damp fog of loneliness, poignant at times and at times merely stifling, closes in on either side till it reaches the morning, stands at the bedside ready to greet one on waking.

Why is this paralyzing loneliness so widespread among women of our time? Perhaps it is because so many of us sometimes do not realize in time that while a career may demand all our strength, time, talents and endurance, only a vocation can possess the heart.

And it is just this which we, as women, long above all to give. God in His Providence, while bestowing upon man and woman similar intellectual powers, did not give woman that special drive which enables man to continue putting the things of the mind in first place. This blessed shortcoming of women is what has always held Christian homes together, developed religious vocations, and brought saints into the world.

For this reason, and because they find it more difficult to approach God directly, most women find the solace to their peculiar loneliness and the pathway to salvation in the vocation of marriage.

Marriage in Christ

We all know the essential doctrine concerning Christian marriage. We know that the sacred bond was instituted by God on the sixth day of creation. Even before his nature had been

unted by the first sin, man evidently would have suffered from loneliness, a loneliness which might have been even greater because of the acuity of all his powers.

"And the Lord said: It is not good for man to be alone; let us make him a helpmate like unto himself."

The union of Adam and Eve therefore was blessed with the marks of unity, perpetuity and indissolubility that have always distinguished Christian marriage. That first union has been considered as a divine foreshadowing of the Incarnation. It shows clearly that marriage cannot in any sense be considered a concession to weakness because it was founded in Paradise.

In the chaos which followed the Fall and the subsequent corruption of marriage among Jews and Gentiles, God never revoked the blessing He had originally granted, that blessing "which alone was not taken away either by the punishment for original sin or by the sentence of the flood."

The coming of Christ gave marriage a new dignity and made it a sacrament. Christ by His presence at Cana and the performance of His first miracle there, gave marriage added holiness. Thus Pope Leo XIII tells us, in his Encyclical *Arcanum Divinae*, that Christ "in a wondrous way, making marriage an example of the mystical union between Himself and His Church, not only perfected that love which is according to nature, but also made the natural union of one man with one woman far more perfect through the bond of heavenly love."

In the Gospels, Our Lord likened the Kingdom of Heaven to a marriage feast, and in His preaching He restored the holiness, unity and perpetuity of the bond.

Saint Paul, in his turn, calls marriage "a great sacrament." His explanation of it in the Epistle to the Ephesians is familiar to all. He compares it again to the Mystical Union of Christ with the Church, a concept whose sublimity we can but dimly grasp when we meditate on the Canticle of Canticles. Here the Holy Ghost, inspiring Solomon, took the symbol of marriage as the example of Christ's love for the Church, the chosen souls, and particularly Mary, the Immaculate Conception. "Thou art all fair, O my love," He sings to her, "and there is not a spot in thee."

Mystics often have used the language of connubial love which, though it must fall infinitely short of its burden, nevertheless seems to be the sole means of conveying in language something of the raptures of divine love.

Thus we see that Christian marriage is intrinsically holy by

reason of its having God as its Author and because Christ made it a sacrament and a symbol of His own love.

What Is This Vocation?

Such is the dignity of the vocation to which most of us are called. But, we may ask, does not love for another person necessarily lessen our love for Almighty God?

This is the very secret of the true love between man and wife. Oriented toward God as their final end, both man and woman must see in the partner not a destination but a helper, a companion along the road to eternity. It is when the exchange of love is immanent between the two that marriages must fail. If the union is to be spiritually fruitful, the love of both must be turned to God. Hence the analogy Saint Paul makes: The man represents Christ, the woman the Church, the love between them, the Holy Ghost, as the love between the first and second Persons of the Holy Trinity. "Husbands, love your wives, as Christ also loved the Church and delivered Himself up for it."

This passage of love is clearly seen at the altar railing. Here the man and woman do not face one another. They kneel, side by side, before God. So should it be throughout life, looking to Him, not to one another, for their ultimate sustenance, both material and spiritual. They must see God in and through one another, not each other as gods. Then the discovery of the inevitable imperfection will not bring disillusion, which comes when that gaze of the soul which seeks to rest in divinity discovers in its object only the shortcomings of its own nature.

Again, according to that high dignity Saint Paul gives to the relationship, the man is to his wife in some way as God to the soul. What is God's Will for each soul? Its sanctification. What is Christ's Will for His Church? His sacrifice was made "that he might sanctify it . . . that he might present it to himself, a glorious church, not having spot or wrinkle or any such thing: but that it should be holy and without blemish."

Can we not then attribute to the Christian husband a certain responsibility, a loving solicitude for the soul of his wife?

We know now what manner of love this should be.

The Meeting of Two Mysteries

But in such a union there can be no question of possession. The partners in marriage do not *own* one another. Even in the intimate embrace of life together, surrendering and sacrificing certain of their rights one to another for the sake of children and mutual faith, they must never forget the mystery of each other's souls. How easily we can understand the despair that soon over-

takes those who look to the physical union as the most complete, or as the Apostle says, "The wisdom of the flesh is death, but the wisdom of the spirit is life and peace." And the desire of the flesh, imperious though it be, is after all so much less than the desire of the heart, which can rest in God alone.

No, the true union in marriage is a union of souls, as Pius XI says clearly in his Encyclical *Casti Connubii*:

By matrimony, therefore, the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and from this union of souls by God's decree, a sacred and inviolable bond arises.

It is the souls, each one harkening to its own vocation, that is, God's call, each one pursuing its own destiny, which must be joined. But joined not by ties of perfect understanding (for we can never completely understand another) but by ties of perfect charity. Charity does not seek to possess. It is a union strong in tenderness and concern, yet it is infinitely light, delicate and unbinding, the merest touch.

For in each life are two continual and concurrent conversations, the conversation with men and the conversation with God. The religious foregoes the conversation with men to listen with full attention to the divine voice. For those who find their vocation in marriage, these two conversations must proceed side by side, never conflicting, and, as it were, never meeting.

"As God to the soul." The loved one must always be left free. God, while loving each soul with an infinite love and desiring its sanctification, nevertheless leaves the will of each person free to turn to Him or not. Perhaps this is why the love of such a one as the Little Flower delights Him so that He showers miraculous gifts of grace upon her. She is one who, realizing her freedom, turned to Him with all her powers. Love, she knew, is a gift. It is made up of thousands of little courtesies, thousands of little and big sacrifices and offerings of oneself gladly rendered. Love anticipates the least will of the beloved. It cannot be forced. The lover does not rudely grasp the will of his beloved. He leaves it free, delighting and exulting all the more if it turns toward him, hoping, praying, patiently and gently beckoning should it seem to turn away.

The Way of Salvation

When we meditate on this holy gift of matrimony, we come

once more to the boundless mercy of Divine Providence. Consider for a moment how every will created has been stiffened by original sin and its own subsequent wanderings. How few would be bent back to their Creator, would grasp fully the mystery of the Unseen Reality, by knowledge alone. Love, on the other hand, is easy for us. It ennobles the dullest understanding. God therefore opened the way to salvation through love, and through love of another creature. He made marriage so that through loving one who would be beside us at all times in everyday life, ready to comfort, help and support us, one whom we can see with our natural powers and who arouses in us natural affection, we could also gain eternal life.

Does it sound too simple? Let us remember it is never going to be easy.

The young girl at the altar, resplendent in the purity of her bridal gown, may believe she is entering upon an earthly paradise. Young hopes and innocence light her eyes. Perhaps it is just as well she does not see all that she is choosing.

But that woman who kneels in the back of the church in her shabby coat, the tired one with lines of worry on her face. She jabs at the tears with a rumpled handkerchief. She is ashamed to be always caught crying at weddings. She knows what the vocation of a wife and mother really is. Glorious, to be sure, and full of its peculiar joys. But full likewise of its peculiar sufferings, sickness, disappointments, anxieties and failures, annoyances, monotones, and all of it.

The bride whose voice is so tremulous as she pronounces those words that bind soul to soul, "I plight unto thee my troth,"—is it right to darken such a glorious morning with the somber shadow of sufferings to come? The woman in the back of the church could tell us it is far better to understand the meaning of tears.

What was Our Lord's answer when He was asked about the highest vocation? The Cross. There are countless wives and mothers who have learned to understand and accept this profound truth, as they followed Him as best they could, through dreary daily routines, piles of dirty clothes, jangling telephones, nights of sickbed vigil, scraping up money for the bills, misunderstandings and the rest.

For in choosing a vocation (Should we not rather say in *being* chosen?) we choose our particular vale of tears. The ordinary way of sanctification is through accepting the sacrifices and sufferings of daily life. The discipline of life together can serve

ultimately the same purpose as the rule of the religious in stamping out self-will and pride. The Trappist rising at night to praise God on the cold stones, the mother rising to minister to a sick child, can both be doing the same thing—the *Opus Dei*.

"Happy the bride the sun shines on" runs the old adage. But if we take that sun to be the Sun of Grace, Christ our Lord, then happy indeed! For the chief gift that the bride and groom bear away from the altar on the wedding morning is a key to the Communion of Saints. Marriage the sacrament, by divine generosity, has thrown open to one weak man and one weak woman one of the seven great doors to the inexhaustible treasures of grace.

From that time forward, every act she performs as a wife and mother, every act he performs as a husband and father can be lightened by that Sun. And it will be precisely according to their response to these offerings of grace *as* wife or husband, and no longer as individuals, that each one will gain salvation. That is the meaning of vocation.

For hard days to come, both have the consolation of the divine promise that to those who will accept them, He will give, and in abundance, all the graces necessary to fulfill the duties of that life for which He has chosen them and in which He has united them. Graces for the temptations that may come from the world, from their own weakness, from the evil one. Graces for the temptations to despair when the going gets too rough, when hardships multiply; graces to bear up under financial strains, the handicaps of ill health, the inevitable differences of opinion. Graces, even, to find God merciful should He take to heaven their newly baptized firstborn child. Graces to turn aside peaceably from the sharp tongue of the neighbor who cannot see how they can afford another baby.

What about the other side of the picture, the possible failures, possible lack of faith? We know the answer, though it is harder to accept. Even if the Church for grave reason should allow the wife, for example, to live apart from her husband, still the Church cannot dissolve the bond that unites them spiritually. This bond entails a certain lasting responsibility for her husband's salvation, no matter how erring and unjust he may be. Her life, though it be a martyrdom by human standards, must then be devoted to winning him the necessary graces to gain heaven; tears, prayers, penances—the vocation of so many saintly women. Yes, these too must come under the heading, "graces of the sacrament." And very often the outcome of the tragedy is triumph, but only

when the cares of this life are ended. Such is the meaning of the big word "indissoluble."

What God has joined He has joined for the salvation of both of them!

The Other Half

This brings us to the source of so many difficulties today, marriages grounded on the rocks instead of on the Rock because of pitiable fads in choosing one's life partner.

Not only is this done too often carelessly, but by such absurd standards as are certain to prove false and ephemeral under the stress of life. All sorts of circumstances may enter into it, future business prospects, "personality," money, and so on, down to height, color of eyes, and preferences in hot jazz!

How novel and revolutionary it would be to ask instead: Is this the man whom God created to help me save my soul? Is he aware of his obligation to become a saint and to help me become one?

Yes, it is true to say that, since it is a supernatural love between them, the wife has more right to expect her husband to possess the gifts and fruits of the Holy Ghost than money in the bank.

"Be careful," warn the experts, "this is for life!"

But life itself, fifty or sixty years, is but a passing moment. The relative merits of a fifteen thousand dollar house versus a shabby flat, a new car versus a crowded bus, fade instantly into oblivion in the sharp glare of eternity.

It is, in a sense, a choice beyond time. "Till death do us part," but it is not over then. The physical presence of the loved one must be foregone. But this soul to which your soul is bound fast in a knot no human agency, not time itself, can dissolve. Are you not more concerned over whether it will see God than whether it will enjoy the benefits of an all-electric kitchen?

This mutual inward moulding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony. (Encyclical *Casti Connubii*)

Some spiritual writer has said that it is seldom that a man goes to heaven unaccompanied by his wife. This gives some idea of the terrible significance of this union we call marriage. Perhaps we allow its social aspects, important though they be, to overshadow its spiritual aspect. Still, it is good to have the eternal view of things as much as we can. Then we see readily that in a sense

only a man on the point of death experiences the fullness of life. So in the same way we can make the best decisions about this life from the viewpoint of its finish.

We say then to the young girl choosing her partner for eternity: Do not look to Hollywood to make up your mind. Do not even accept the friendly, well-meaning advice of those around you, if you suspect they would chiefly like to see you nicely situated in a suburban sort of way. Do not consult public opinion, powerful though it be. Consult the Holy Ghost. It is an awful decision and should be made with the help of prayer. The views of all these people, the pressing standards of this world, the humiliations of poverty or lowliness, are as nothing before the staggering prospect of eternity. Above all, we beg, do not close your eyes to the fact that it is not merely life you will be sharing, but death.

The finality of this decision is described by Alice Meynell:

O rash! (I smile) to pledge my hidden wheat.

I fold today at altars far apart

Hands trembling with what toils? In their retreat

I seal my love-to-be, my folded art.

I light the tapers at my head and feet,

And lay the crucifix on this silent heart.

It is strange, but when you meditate on the death of the beloved, you see immediately the fitness or unfitness of the union, for there will lie the anchor or despair of your own soul.

To say that life together must be grounded on the fact of death brings us to the question of joy. For death is the end of the hard earthly journey and the beginning of eternal joy. Are the trials and tribulations of this time of such great moment after all? Are any hardships comparable to the joys that are to come? No, eye has not seen, nor ear heard! Would we ever do anything that would in the least endanger that joy for someone we love?

Bring it down to everyday life. Would we ever forego the sharp answer, forbear the pain and weariness, if we saw how we can help or hinder the gaining of that joy? How good it is to know that all the events of today that seem so pressing, so urgent, will tomorrow be less than the wind that bends the grass!

The Daily Round

It is only under this light that the daily sacrifices of life together, the trials and monotones, become not only meaningful helps toward salvation but sources of joy that can indeed foreshadow the unending joys of heaven. For by charity, it is said, we can taste heaven while still on earth.

Let us look at these acts we perform every day, acts in themselves dull or indifferent, costing us much effort or little. Let us see them not merely as concessions to some human need or weakness, some human whim perhaps, but as a stepping-stone toward mutual salvation.

Looking at life in this way, a Christian wife will want to make the home not only orderly and attractive, she will try to create an atmosphere which will draw her husband and children away from the world, toward God. The home itself, kindergarten of heaven, should always reflect clearly its sublime purpose. It should contain religious pictures and symbols. It should never overstress material comforts. Its latchkey should be the Cross. Its warmth the charity of the Holy Spirit. Christ the Cornerstone. Every Christian homemaker will honor as her model the simplicity, the poverty, the mutual love and protection of the Holy Family of Nazareth. Quite evidently this was God's plan for a happy marriage. What other ideal could there possibly be for us?

And the husband and wife—should they not minister to one another's spiritual needs as well as the material? It can become very real. They are supposed to sustain one another's faith. Where one falters, God gives the other grace to support. Where one cannot accept suffering, the other must try to reach it. Where one might be tempted to make a decision of reason, a decision of the world, the other is there to remind them of spiritual values. They must help one another to practice the works of mercy, not only in respect to the members of their own immediate household, but in respect to the members of that larger household, the Mystical Body. They must learn to preface their plans for the future, with the phrase "if God wills."

Thus the routine of family life observed with patient, loving effort year after year can take away our pride, our worldly values. It can transfer our attention from ourselves to the needs of others. It can destroy selfishness. It teaches us to accept suffering and privation, all under the sweet yoke of love. It inculcates resignation, patience, humility, referring all things to God for their eventual outcome and purpose.

Of course, the family will pray together. Husband and wife have turned their souls toward God together. They are dedicated to the task of raising up saints to Him. There will be daily Mass and the reception of the sacraments together whenever possible. The haste of life is not too hasty for grace at meals, the Angelus in the morning, perhaps a few minutes of spiritual reading in common at some quiet time of the day. When circumstances per-

mit, a retreat or day of recollection, together if possible, will renew the luster of the wedding day. Every day, we can each try to offer up our everyday sacrifices in the morning and think of that offering as often as possible through the day.

Particularly, we can bring each day, with all its assorted joys and troubles, to a full circle in the evening Rosary together. Perhaps we are too tired to meditate on the Mysteries as they should be meditated upon. But let us try to put the weariness of today and the threat of tomorrow aside for a while. Let us remember that we are all little children before God and it is He, especially through Mary, the Blessed Mother of His own Household, Who can sanctify our life together.

ELIZABETH M. SHEEHAN



FROM THE FRYING PAN
INTO THE FILE

"We'll never be dictated to,"

They told their Toms and Jerrys,
And out they went with noses high,
And worked as secretaries.

Men, Mary, and Manliness

Not so long ago, it was customary among the unpretentious to refer to a strange or perverse view of things as being "cock-eyed." As many another popular expression, this had a certain magical profundity and aptness. No doubt it was coined by some unremembered Shakespeare. We do see so many views today that are undoubtedly "cockeyed," if by cockeyed we mean that one eye has capitulated or *gone over* to the other. In the mad scheme of things that philosophers recognize as normal, each human eye has a certain autonomy of its own. Even though they are side by side in the same head, nature has given to either eye a right to its own opinion. The mind, of course, being in a position of command accepts the two opinions submitted, grateful for the fact that there is a somewhat different view from either side of the nose, and from the composite picture draws its own conclusions. When the eyes are cocked, each is jealous and inquisitively invading the domain of the other. Each eye is acting as though the other had no right to exist. As though, like the ancient Cyclops, nature might have done better by placing one eye, autocratically enthroned, in the middle of the forehead.

I think that there were reasons other than whimsy in God's decision to give us two eyes rather than one. After much thought I have concluded that, in the omnipotent opinion of the Creator, we could see better *that* way. Whatever it is that eyes are meant to do, they can do it best as mates, each with a certain autonomy, each with its own way of looking at things, and each careful that its eager inquisitiveness does not invade the domain of the other. The same divine judiciousness was exercised at the time when Adam was relieved of a superfluous rib, and the race of mankind suddenly became bi-partisan. I think we can draw, with a certain resignation, if not with enthusiasm, the conclusion that, whatever it is that God wishes the human race to accomplish, he wants it to be the mutual collaboration of two parties. Each party must make its own peculiar contribution. Each must respect the domain of the other. Both must cooperate. Mankind cannot accomplish its mission in a merely masculine way, nor can it accomplish it in a merely feminine way. The mission will be a common striving for a common goal. Men and women need each other in order to be *man*.

My left eye and my right eye do different jobs, but the jobs are to the same end, and they work together. If my eyes refuse to work together, a state of ocular anarchy ensues, and I become "walleyed." If one insists upon usurping the prerogatives of the

ther, I become "cockeyed." The normal state of ocular health can be described as a mutual tension which sets them apart, and an opposing tension that draws them together. These tensions of attraction and repulsion produce a certain equilibrium, a certain appropriate harmony of operation. A comparable condition of attraction and repulsion exists between the human sexes. It is normal for a man to love a woman: this is the attraction. A man does not want to become a woman: this is the repulsion. It is the same with the woman. The condition that is to be desired is an equilibrium of opposing forces. When we find this satisfactory and happy condition in a woman, we say she is womanly. When we find it in a man, we say he is manly. Manliness, then, is the masculine virtue that makes the man best adapted to achieving a common goal with the collaboration of women. As Christians we recognize that goal as the saving of our several souls, and the making of temporal institutions which will further that end.

We Need An Ideal Woman

It is impossible to measure a straight line with a crooked yardstick. Ever since Eve went shopping through Eden in search of a new delicacy and accepted the table d'hôte proffered by Satan, we, Adam, and their innumerable children have been prone to invent their own standards of conduct. The closets of history are packed with crooked yardsticks, abandoned by the generation which followed after those who said the crooked could measure the straight. Each generation has its own fanciful measure of manliness and womanliness. Both Caesar's wife and Napoleon's mistress have enjoyed short reigns as symbols of womanliness. In America we can see subtle contrasts between such ideals as the pioneer mother and Mrs. America of 1948. Trekking across the prairies of the West seemed to demand different virtues from those required to tread the boardwalk at Atlantic City. The costumes as well as the customs of the two periods have few points in common.

If, then, Caesar, Napoleon, the pioneer husband, and Mr. America of 1948 achieved a fairly workable relationship with their various mates, it would seem that we are provided with diverse and contradictory examples of manliness. If manliness is to be measured in reference to women, we must have some symbol of womanliness that is both imminent in the affairs of history, and yet transcends the changing pattern of human perversity. Such a woman must be a living human being adapting herself to the good that lives in every page of history. She must at the same time reign transcendent, immutable in her radiant perfection. We

have such a woman, and her name is Mary. She is a virgin, and yet a mother. She is an active housewife and yet a contemplative, mystic. She walks upon the stars, and yet it is her delight to be with the children of men. She was seen in the dusk of the setting Testament by Simeon the prophet. She was seen yesterday at high noon by three children of Portugal. With a certainty for which most men will die and after which few reporters will seek, we know that she is with us, in all our affairs, Mary, the mother of Christ, and our mother.

We Must Know Mary

It is a healthy sign for the increase of manliness that a true devotion to Mary is being so widely propagated today. The Mary to whom I was introduced in parochial school and to whom I prayed in childhood, and who, I am sure, is the concept held by most Catholics today, though an admirable Mary, is a person somewhat less grand, and somewhat more fuzzy than the Mary of the Gospels. As I conceived of her then, she was a sort of middle Victorian maiden-lady of means. It would have been difficult to see her in the role of a busy, work-stained mother of the kitchen. The role best suited to her would have been that of an angelically benevolent social worker, who would sit serenely in the parlor, sympathetic, compassionate, but never quite *immersed* in our mundane problems.

That, at least, was the idea I got. I had the impression that she disliked most of the *dirty* sins, which I later came to realize were the Protestant sins: drinking, smoking, uncleanness, profanity, and impurity. Of course, as time went on, I found out that the Church had a somewhat different hierarchy of vices and virtues from these. The Mary whom I had been led to reverence suffered in the interpretation. Teachers and parents to whom I am undyingly grateful for their exemplary virtue, boloxed up the doctrine quite a bit trying to get it into our stupid little heads, and added to it liberal spoonfuls of their own Irish puritanism. Unfortunately, for many Catholics, this is the only idea of Mary that they have. It is difficult for men with such a view of Mary to see the relevance of her life to mature manliness. "Little men," they recall, "always sit up straight, keep their hands folded, never curse or swear, and especially never think, talk, or act as though there were any such thing as (blush) girls." I realize, of course, that from sheer necessity Catholic men have had to revise this concept of Mary to meet the changing circumstances of their relations with women, but the revision has been a patch-up job unaided by theological accuracy.

Today, there is ample literature inspired on the most part by the fruitful apostolate of Saint Louis de Montfort to provide any man who desires it with a mature understanding of the doctrine of Mary, as well as the occasion for becoming, in truth, her son in Christ. Manliness, then, can best be determined in reference to a true understanding and a true devotion to Mary.

A Lesson from Cana

For the purposes of this brief essay I have chosen to write about the relations between the sexes other than the marital act. Manliness in regards to this act is of course of utmost importance and is most certainly related to Mary. Manliness in husbands can never be measured apart from their conduct as lovers, and a failure to see the relevance of Mary to this act lies at the root of current marital unhappiness. I do not pass over this briefly because it is unimportant, but rather because it is too important and too misunderstood to be dealt with other than intimately and cautiously. Prudence and prudery should never be confused even though they may sound alike. There are other numerous relationships between men and women both married and single to which an understanding of manliness and Mary can well apply. More and more, women today are taking equal part in common enterprises with men. It is obvious that a greater collaboration between wives and husbands is needed today than was customary in the past. Manliness must be understood in all of these relations if they are to meet with harmony and success.

The story of the marriage feast at Cana is providing a good deal of inspiration to apostolic marriage groups today. Many are the lessons to be drawn from it. There is one lesson, however, that is especially relevant to my article. Cana stands at mid-noon between the dawn at Bethlehem and the dusk of Calvary. It is a turning point in the Epic of the Incarnation. At a time when Christ is shown to us in His most human aspect, as a guest at a wedding marriage feast, He gives a breathtaking evidence of His divinity. Much as a kindly neighbor might help out a distracted host by repairing a bothersome electric toaster, Christ helped the party to come off, and at the same time proved His divinity to His followers, by changing water into wine. The magnificent gesture suffered not at all, but was rather enhanced, by the circumstances under which it was performed. It was the act of a God Who was, at the same time, a friendly neighbor.

The conversation that went on between Mary and Jesus at that time is most revealing. Mary noticed the embarrassment of the host and said simply, "They have no wine." Christ answered

just as simply, "Woman, what is that to thee and to Me? My hour is not yet come." Our Lord's words, we are advised, suffer in translation. "Woman," as a title in those days, was both courteous and proper. The rest of his statement could be translated as, "Never mind," or, "Don't bother about it." The time was not yet ripe for Him to demonstrate His divine powers. Apparently Mary read more in His looks than we can determine from the words. She undoubtedly expected Him to comply when she said to the waiter: "Whatsoever He shall say to you, do ye." We are all familiar with the consequent miracle.

The rather nice thing about this episode is the demonstration of the complementary nature of manliness and womanliness. As a lesson for us it casts Christ and Mary in the role of man and woman, seemingly endowing each with peculiar weaknesses which we know in reality they do not possess. In this little drama Christ appears to have that social obtuseness common to the male. It tickles a man to think that Christ *might not* have noticed the discomfort of the host. How like a man! Husbands can recall so frequently a wifely kick in the shins to remind them that an aura of gloom has descended on the gathering. Mrs. Brophy who dislikes cigars is sitting next to Uncle Al and his inevitable stogie. Mrs. Bagby who lives at the other side of town is trying to catch her husband's eye to remind him that the last bus leaves in ten minutes.

On the other hand, Mary, in the story of Cana, seems to have forgotten the cosmic significance of her Son's mission. Should He who is about to embark upon the salvation of mankind be bothered by the trifling matter of a faux pas? How like a woman! Mr. Jones is in the midst of setting the center span of the George Washington Bridge in place and he gets a phone call from his wife reminding him not to forget to bring home some paper napkins for little Marjorie's birthday party. Mr. Pazinski is working on the last movement of his first symphony and his wife comes in and asks him to remind the milkman not to leave three quarts of milk today because Wilfred is going to stay overnight at Aunt Agatha's.

At this point in the story we see a complication which daily has plagued the affairs of mankind since the dawn of time. We see a certain tension existing between the man's concern about missions and the woman's concern about persons. Let us see how Mary and Jesus resolved this complication before we go into its significance for us.

It would seem that Christ reversed His decision from one of

usual to one of compliance. This, I believe, was done for our benefit. First it gave us striking evidence of the intercessional powers of Mary Mediatrix. Christ, the omnipotent and the omniscient, is moved by a word from Mary. The second lesson is one that is related to my thesis here. Christ must have seen a relevance between this minor catastrophe of failing wine, and His major Epic of Salvation, or else He would not have performed the miracle, nor would Mary have asked Him to do so. For our edification He countered His question, "What does it matter?" with the answer, "It *does* matter!" The simple, homely trifles of daily life, the petty concerns, the niceties of neighborliness, in other words, the trash of life, *are* part and parcel with the Epic of the Cross and the Sword. The mission of Christ, *the mission* within which all other missions find their validity, embraces all things fondly; as Chesterton expresses it: "But one thing is necessary—everything."

It is a matter of universal observation as well as a lesson from nature that men are by the nature of masculinity fondly concerned with *things*. Not only are they concerned as craftsmen with steel, iron, and wood, and cement, and pipes, but as philosophers and organizers with the less tangible things of causes, techniques, and theories. Women, on the other hand, are most fondly concerned with persons, and, when they are concerned with things, it is only in so far as they are relevant to persons. The fact that these interests overlap does not take away from the fact that the male and female perspectives are different, but only proves that the differences are meant to be complementary. Just as the two views of an object seen by either eye unite in the mind to provide a full-rounded, three-dimensional figure, so also do the male and female perspectives combine to supply mankind with a full-rounded view of reality from which to make his judgments. Just as the left eye may perceive from its corner a danger the right eye might overlook, so too does the female soul respond to a portent that the male may fail to see. Man's is the perspective of things. Woman's is the perspective of persons. The composite of these two views is as close as a full perception of reality as man can achieve.

Unmanliness

When a man permits his interest in things to make him ignore his responsibilities to persons, he is unmanly. Whenever this is the case it is the woman who suffers, because he is in fact violating the things which she holds sacred, or else interfering with her operation within that area. If for example, the Don Juan were to consider for a time that the women he uses as playthings are indeed *persons* and if he were aware of how personally the ladies, no matter how loose, were wounded by his momentary passion,

the obligation of male celibacy and marital fidelity would seem to him much more encumbent upon human nature. God has endowed the man with a certain objectivity so that he can reason without passion and thus move swiftly and surely to truth and justice. It is this same objectivity that can turn to abuse when the man insists upon eliminating the *personal factor*, treating everything personal as an intrusion upon his work, or reducing persons to integers in his own pet equation.

Some Catholic historians have conceded to the adverse critics of the Middle Ages that the people of those times were more brutal than the modern man. I think that is conceding too much. I think it is less brutal to sever the head of an enemy with a cross sword than to fire an innocent employee by means of an interoffice memo. At least in the Middle Ages great caution was taken to safeguard the non-combatant women and children. Ours is the brutality of Hiroshima, where a comparatively well-dressed man deliberately, and with little need for courage, pressed a button which brought screaming death about the ears of grandmothers and babes in arms. Manliness is not in the stomach but in the mind. The modern stomach may revolt against the stake and sword of the Middle Ages, but our minds can adapt themselves quite nicely to remote injustices for which we are responsible. Yes, perhaps our stomachs are more delicate. That is why we must drive our cars quickly through the areas of the city that bear the marks of our commercial brutality so that we may pacify our stomachs with the civilized gentility of the suburbs.

The brutality by remote control that characterizes the present generation is the fruit of a tradition which was masculinely dominated. Women have always been the trustees of human life and the stewards of human dignity. When Mary was revered by men in their works and politics, they conducted their affairs with due respect for the woman, the family, and for human life. If in the days of Mary women were confined to the home, they were confined not as prisoners but as queens. Yesterday's theory has been supported by today's fact, that a woman stands beside a man more proudly as a wife than as a secretary. History testifies to the fact that homes were sacred when the leaders of nations stood in cruel armor beneath the banners of the Virgin, and, now when the leaders stand neatly in business suits beneath emblems of their own devising, the cities of the world whether bombed or bomb-free have heaped their families in sorry piles. Only yesterday I saw the forlorn sight of a mother and child huddled in an airless and sunless New York room, watching across the street a long stretch

river bank being cleared so that the men in business suits in the N. could comfortably discuss the lack of housing in the world.

In the areas where ideas are manufactured we see the same perverse masculinity and unmanliness. The saints and scholars whom we are indebted for our traditional Catholic thought ways did their work in the company of Mary. Neither God nor man ever became for them a mere theory or fact. God was always a person, and man was a person unto His Image. The entire universe was a personal message from God to man. Thus their logic and objectivity though pure and dispassionate were always related to their love of the divine Persons. When Mary, the Seat of Wisdom, was expelled from the schools and in her place they erected an idol of Pure Reason, the much-boasted rationality of the makers soon became irrationality. They might have been saved from this madness if they had not divorced their academic from the realm of personal life. Had they only regarded persons instead of theories for a while they would have seen the suicides, neuroses, responsibilities, infidelities, and homosexualities of the poor souls who applied their warped ideas to human behavior. Had they interspersed their ratiocinations with the quiet contemplation of a Marian Magnificat, the Holy Ghost would have readjusted the focus of their inquiry. They would have learned from Mary that Faith and Love are One and He is Christ. Where there is not truth there cannot be truth.

Mary does not accompany the modern man in his studies or in his work. In the realm of ideas he scorns her passive humilithat her contemplative wisdom. In business he rejects as sentimentality her tears for the weak and the oppressed. In politics he does not live with justice as she did, nor does he clothe the common good as she did. That is why homes and babies, and all the other intimate matters of human dignity which are dear to the hearts of women, are looked upon as bothersome intrusions in the machinery of progress. So obtuse is the modern male in his unmanliness, that he honestly believes that this technical heaven he has built is a blessing to womankind. He cannot see that the glamor and gadgets are second-rate substitutes for dignified womanhood and babies.

While At Home. . .

At home the process is reversed. Without Mary, the natural hierarchy of Nazareth has toppled. Mama and Junior battle it out to see which is going to run daddy. It is not uncommon to hear a shrewd enterpriser, who scorns the supine whimpers of his employees begging for more wages, lavishing his wealth upon an

indolent son and a demanding wife, slave to their every whim and fancy. He is a ruthless tyrant at his desk and a maudlin old lady in his home. This pattern of dual control is repeated all the way down through the income layers of the social cake. The taxi driver that rides the road like Attila the Hun, washes the dishes at home so that his teen-age daughters won't mar their paint job. Men who cannot tolerate weakness in their co-workers, are quite satisfied to leave it up to mama to raise a race of juvenile softies.

The unmanliness of economic, philosophic, and political brutality has its counterpart in the home where manliness abdicates so that feminine sentimentality and neurosis can rule the roost. Because she is without a head, the little woman is turning to fashions and bridge, coffee and cigarettes, trying to find the solace and dignity that can only be hers as mate to a man who has a dignified mission which he hopes to impart to her children. Instead of providing her with an ideal and with children he feeds her hunger with orchids and furs. He could never be so cruel as to burden her with the cross of salvation.

From Mary these men could learn that charity is austere. Although she suffered in every fiber the indignities and brutality directed against her Son, Mary never for a moment discouraged Him in His awful mission, but rather reared Him in austere preparation for it.

From men is expected the directives of justice and austerity and though they must be careful not to ride roughshod over the sensibilities of womankind, they cannot capitulate to women without losing their manliness.

Working Together

Manliness is important in the lay apostolate. Our mission as men will be worked out in close collaboration with the women. The family apostolate has learned from experience that the husband and wife must work more closely together than has been the traditional custom. At first the men may feel that having the women around is a handicap. I used to think so myself, but I have learned that whether it be a family movement or a project consisting of single people, the contribution of the ladies is exactly what is needed to complement the efforts of the men. The women are bringing into public life and private discussion the qualities of Mary, and it is these qualities that are most needed, and besides which a new manliness can grow.

To cite a few examples: The idea of personal sanctification cannot be divorced from any apostolate. We cannot give what we haven't got. Men may be firmly convinced of the need for sanctity

It is the women who will add to this conviction a devout consecration of the will. Men are attracted by the *idea* of sanctity, but the women, practical creatures that they are, transmit the ideas from the head to the knees. Sanctity, while there are women around, means prayers, fasts, and good works.

When women are present men are less liable to indulge in needless debate. Women introduce that little bit of whimsical anarchy which is an antidote for pompous logic. The concern of the ladies is for persons not syllogisms.

Women will temper the self-sufficiency of the men with their intimate and constant dependence upon God. Sure, men want God as a partner but they tend to reduce Him to the level of a co-partner or a junior partner. Because the women have learned peacefully to take a back seat all through the ages, they are less liable to forget Who is driving the universe. When the women take part, God's primacy and His Providence will be a prominent consideration in every judgment.

Finally, when it comes to action, the ladies will see to the welfare of the innocent. They will be concerned for the toes that might be stepped on. Because they are more sensitive to the feelings of persons, they can teach men many lessons in human kindness and the power of persuasion.

Manliness, then, will grow in reference to Mary. Devotion to her will make for an effective collaboration with women. It will save us from the two extremes of brutality and effeminacy. And don't think for a moment that *I think* that the problem is solved because it is down on paper. The equilibrium between the sexes is a much more difficult one to achieve or to maintain than the equilibrium between the eyes. The thing involved here is the most ornery of God's creatures, the human will. I am tempted to add a line to the famous quotation of Pope Pius XI: "All men have the imperative duty to remember that they have a mission to fulfill, that of doing the impossible — *collaborating with women.*" With Christ and Mary, however, "all things are possible."

ED WILLOCK

In Regard to the Orders for the Rhythm Reprint

Some orders were held up a week or so while we had more reprints made. Please be patient with us. Your orders will be filled soon.

Book Reviews

Good Theatre !

THE MASS IN SLOW MOTION

By Msgr. Ronald Knox
Sheed & Ward, \$2.50

While serving as a war-time chaplain to a group of evacuated school girls Msgr. Knox practiced what he calls a specialized

art-form, that of giving sermons to his female charges. It is perhaps fortunate, considering his audience, that he chose to liken the Mass to a dance:

... a religious dance of its own; all the twisting and turning, and bobbing and bowing, and lifting and rejoining his hands which the priest goes through in the course of the Mass, really add up to a kind of dance, meant to express a religious idea to you, the spectators.

At the very beginning Msgr. Knox takes his adult reader aside and apologetically counsels that the pages to follow will be enjoyed only if the adult pretends to be a child. But there is a very good precedent for becoming as a little child which makes the Monsignor's apology unnecessary and only proves that he is a very humble man. And unless you become as a little child you will suffer as well the tragedy of failing to appreciate the high adventure which is the celebration of the Mass. Msgr. Knox speaks of one part of the Mass as a kind of exploration of the polar regions. One feels that to Msgr. Knox the celebration of Mass is a kind of daily discovery of the North Pole of which he never tires and which seems ever a new expedition in search of the unutterable.

Oh, there will be some people (the likes of which shouldn't be trusted any further than you can swing a thurible) who will be shocked by the combination of English jive talk and dogma. You might say that the Monsignor takes liberties and he does. But if you can have poetic license, why not the same for translators? However, an unusual familiarity with the sacred is not half so shocking as the unfamiliarity with the elementary aspects of the Faith with which too many of us are afflicted.

Msgr. Knox has told us what he thinks about at Mass and some of his thoughts are gay indeed. But what he calls "distractions" could well serve as prayers for the majority of us.

JOHN MURPHY

Thinker's Delight

PARADOXES

By Henri de Lubac
Fides, 50c

This small pamphlet should make the reader hungry for more translations of the works of this young French Jesuit. The pages are composed of short, pithy paragraphs in the manner of Pascal's *Thoughts*. Each paragraph is a *sketch*, not a thing

of lines, but full-rounded, sculptured sketches. For the most part the ideas center around the theme of making Christ *incarnate*. For those in the apostolate who are willing to ponder deeply the awful mystery of making Christ live in His members, this pamphlet will provide many, many hours of meditation.

Because he is working at the tap-root of Truth, he sometimes resembles Chesterton, the Prince of Paradox:

"Sincerity is fidelity. Man's perfection is a must-be. He does not merely *have*, he *is* a vocation. Sincerity is fidelity to one's vocation since his fidelity to oneself. . . . Outside of that, there is only a series of superfluous and contradictory tendencies, psychological dilettantism, or paralysis of disintegration.

"The question is not to know whether Christians are always very intelligent (we know very well they are not): it is to know whether Christianity is true. . . . The question is not to know whether Christians are always doing what was expected of them (we know very well they are not): it is to know whether Christianity is necessary to the world."

ED WILLOCK

BOOK NOTES:

We have received two more volumes of *The Fathers of the Church*: the writings of Saint Augustine and Salvian the Presbyter. This makes two volumes that are now ready of the seventy-two volumes that are being published by Cima (\$5.00 a volume). Every Christian family should have a set of these new translations so we urge you not to wait until all seventy-two are published to purchase it. Buy each volume as it appears and the expense won't be so great.

We were delighted to receive *The Guest-Room Book* (Sheed & Ward, \$5.00) which contains enough Catholic humor to keep you and your guests all night. It is a wonderful selection of Frank Sheed's favorite verse and prose, including the very funny short story *First Confession* and the amusing mystery *Murder in a Nunnery*.

Another book (that we are a little late in telling you about) you will like is *Awake in Heaven* by Gerald Vann, O.P. (Longmans, \$2.50). There's a wealth of wisdom packed into its 159 pages, which include some of Father Vann's broadcasts and addresses and his excellent commentary on Aldous Huxley's *Grey Eminence*.

LISTED BELOW ARE A FEW PLACES WHERE CHRISTIAN CHRISTMAS CARDS MAY BE PURCHASED:

WILLIAM AND DOROTHY GAUCHAT, Our Lady of the Wayside Farm, Avon, Ohio. Cards designed by Catholic Worker artists; 20 for \$2.00, 50 for \$4.00, 100 for \$8.00.

YOUNG CHRISTIAN WORKERS, 1335 Second Avenue, New York 21, N. Y. Cards designed by outstanding Catholic artists; 20 for \$1.00 plus 10c postage.

BLUE CHAPEL, Fourteenth & West Streets, Union City, N. J. Cards designed by Sr. Mary of the Compassion, O.P.; hand colored, box of 8 for \$1.00; printed in colors, box of 12 for \$1.00.

BERLINER & LANIGAN, Nevada City, California. A full color catalog of 4 designs may be obtained for 35c, which will be refunded on your first order; assorted box of 14 at \$1.75.

SAINT LEO SHOP, Upton, Massachusetts. Sets of 20 different cards for \$1.00 (small) and \$1.50 (large). Free catalog describing cards and other liturgical Christmas gifts available.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.
REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,
AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946
INTEGRITY published monthly at New York, N. Y. for Oct. 1, 1948.

State of New York }
County of New York }ss.

Before me, a Notary Public in and for the state and county aforesaid, personally appeared Ed Willock, who, having been duly sworn according to law, depose and says that he is the Editor of INTEGRITY and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily, weekly, semiweekly or triweekly newspaper, the circulation), etc. of the aforesaid publication for the date shown in the above caption, required by the act of August 24, 1912, as amended by the acts of March 3, 1933, and July 2, 1946 (section 537, Postal Laws and Regulations), printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are: Publisher: INTEGRITY PUBLISHING COMPANY, 346 East 86th St., New York 28, N. Y.; Editors: Ed Willock and Carol Jackson, 346 East 86th St., New York 28, N. Y. Managing Editor: None; Business Manager: None.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Ed Willock, Carol Jackson, John Murphy, Doreen O'Sullivan, all of 346 E. 86th St., New York 28, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders, security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and the affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the two months preceding the date shown above is _____ (This information is required from daily, weekly, semiweekly, and triweekly newspapers only.) Sgd.: ED WILLOCK, Editor. Sworn to and subscribed before me this 30th day of September, 1948. DANIEL O'SULLIVAN. (My commission expires March 30, 1949).

THE NEWS THIS MONTH

us hope, will be the magnificent reception given to Msgr. Fox's translation of the Old Testament, the first volume of which have been fighting to get printed for months. Surely nothing short of an atom bomb can keep it from being published much longer—indeed, with reasonable luck (the last thing we have heard on that book), it will be in the book shops by the time you read this. The price is \$7.00, actually 50¢ less than we feared, and if that still seems plenty, consider that there are 750 pages in this volume.

Saint PAUL (illus. \$3.50) by Robert Sencourt is the third volume in the series Great Writers of the World. This is a critical biography, written on much the same lines as the two earlier books in the series, Alfred Noyes' **Horace** and Francis McManus' **Cicero**. Plenty of books have been written about Saint Paul, but few by authors who combine an intimate, first-hand knowledge of the countries through which he journeyed with a scholar's comprehension of the age in which he lived. In fact, offhand, we

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